

153. A
S E R M O N

On the much lamented

D E A T H
O F

JOHN WINTER, Esq;

Who departed this Life October the 5th, 1776,
in the Sixty-second Year of his Age.

Preached at NEW-COURT, CAREY-STREET.

By RICHARD WINTER.

PUBLISHED at REQUEST.

The Memory of the Just is blessed, *Prov. x. 7.*
They rest from their Labours, and their Works do follow
them, *Rev. xiv. 13.*

L O N D O N :

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To the sorrowful Relict
of the Deceased,
And to her dear and dutiful Children,
the following Discourse,
preached at their Request,
is respectfully inscribed,
by
their near and affectionate Relation,

RICHARD WINTER.



P R E F A C E.

TH E following plain practical Discourse would not have appeared in print but for the importunity of friends. I at first declined making it thus public, because of the tender emotions of my own mind, which I feel on the death of so near a relation ; but have now complied with their repeated solicitations, that a tribute of respect might be paid to the memory of one, who was dear to many. It is therefore humbly committed to the blessing of God, and to the candour of the reader, by the author,

Took's Court,
Curfitor Street.

R. W.

I CANNOT enter on the painful tender service to which I am this morning called, without expressing my dependence on that promise of God, *As thy day is, so shall thy strength be.* The Sovereign Lord of all has made a wide and solemn breach among us by the death of one, to whom I stood in the relations of a brother and a pastor. As it was left to me to make choice of a text upon this affecting providence, I could not single out a more suitable one than that which you will find in

PSALM xii. 1.

Help, Lord, for the godly man ceases; for the faithful fail from among the children of men.

UPON what occasion this Psalm was composed we are not told; but it appears to have been a time of great degeneracy and corruption of manners, when *David* poured out this complaint before the Lord. There is great reason to believe, that he penned it in the reign of *Saul*; a King whom God gave to the people of *Israel* in his anger; who was a tyrant, and an encourager of wickedness; for the last verse says, "The wicked walk on every side, when
" the vilest of men are exalted."

But, without any further introduction, I shall accommodate the words of the text to the present mournful occasion.

I. I shall open the important, useful and amiable characters, which are here specified.

II. Shall shew what great reason we have to lament the want, and deplore the loss, of such persons, who bear these characters. And,

III. Observe how highly it becomes those who profess a regard for religion, to look up to God, and cry mightily for his help, *when the godly man ceases, and the faithful fail from among the children of men.*

I. I am to open the important, useful and amiable characters, which are here specified, *viz. the godly and the faithful.* So the words lie in our translation; but as the word rendered *godly* carries two ideas in it, and is sometimes translated *merciful*, as well as *godly*, I shall therefore consider this threefold description: and through the whole use great plainness of speech.

I. Let us attend to the first of these characters, *a godly man.*

Mien and manners are so greatly depraved, that the very term is by many made matter of ridicule. They sneer at the word, because they dislike the thing; whereas godliness is the ornament, the beauty, the dignity and glory of human nature. It implies morality, honesty, sobriety; but it is much more.

i. Consider it as a principle that comes from God; not in a natural, but supernatural way.

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All mankind by nature are ungodly, or without God in the world ; nor is it in the power of any man to make himself godly. Many have a notion, that they can make themselves so by performing the external acts of devotion ; but according to Scripture, the tree must be good, before the fruit can be good. *Holiness*, which is another word for godliness, is spoken of in the Bible as the work of the Spirit of God ; it is called therefore the sanctification of the Spirit, 2 *Thess.* ii. 13. and it flows from, and is accompanied with, faith in Christ Jesus, *Acts* xv. 9. and chap. xxvi. 18. When the Spirit of God unites a soul by faith to Christ as an head of righteousness and influence, that soul is not only then justified from the guilt of sin, and accepted of God, but is also renewed and sanctified. This is the beginning and spring of true and vital godliness. This is that new heart and new spirit which God promises to put within his chosen people, *Ezek.* xxxvi. 26. No man then is godly in the sense of Scripture, but he in whom God has wrought a saving change, whose heart is turned from sin to God, from self to Christ, from earth to heaven. This leads me,

2. To show wherein godliness consists.

I speak not merely of the form, but of the power of it. That is a good old saying, *Godliness is God's Likeness* ; and where this Likeness is, there is,

For,

First, A supreme love to God—Every godly man loves God, not only because God is kind and bountiful to him, but because God is holy in himself. He loves him as he is reconciled in and through Jesus Christ; for there can be no complacency or love of delight in God, but as he has discovered himself to us, and is considered by us as a God of Love in a Mediator—Multitudes are lovers of pleasure more than lovers of God; a godly man is a lover of God more than a lover of the world, than all the pleasures and the treasures of it. As he loves God because he is holy, he must therefore love his image which is holiness on whomsoever he discerns it, 1 *John* v. 1. “Every one
“that loves him that begat, loves him also
“that is begotten of him,”

Secondly, He is a godly man, who is a sincere and a constant worshipper of God.

The love of a child to a parent is exemplified by his obedience. A child of God obeys his heavenly Father from love: And as the word of God is the rule which guides and governs his heart and life; therefore both his heart and life are devoted to the fear and service of God. As with the heart he believes unto righteousness, so with purpose of heart he cleaves to the Lord. He is such a worshipper of God as our Lord describes in *John* iv. 24. “God is a Spirit, and they who worship him,
“must worship him in spirit and truth,”

Every

Every godly man worships God in secret; and thus conforms himself to the rule which Christ has given, in *Matt. v. 6.* “Thou, when
 “thou prayest, enter into thy closet; and when
 “thou hast shut thy door, pray to thy Father
 “which is in secret; and thy Father that seeth
 “thee in secret, shall reward thee openly.” He makes conscience of retiring from the world more or less every day to converse with his God, and to pour out his heart before him. Moreover, if the providence of God have placed him at the head of a family, he accounts it his duty to worship God in his social capacity; thus taking up the resolution of *Joshua*,
 “As for me and my house, we will serve the
 “Lord;” and herein he follows the example of Christ, who not only prayed in solitude, but with his disciples, who were his family. He also dreads the imprecation of the prophet of the Lord, *Jerem. x. 25.* “Pour out thy fury upon
 “the families that call not on thy name.”

Moreover; every one who is godly professes a regard for the public worship of God, and makes conscience of attending it. While others take their pleasure openly, or carry on their business secretly, on God's holy day, he calls the Sabbath a delight holy to the Lord and honourable; and honours him by adhering to the institutions of his house; and thus being righteous before God, he walks in all the ordinances and commandments of the Lord.

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In a word, godliness does not consist in talking of God, but in speaking to him, and walking before him. Where there is a conformity to God in holiness, respect will be had to all his commandments, moral and instituted; and there will be a continuing stedfastly in the Apostle's doctrine and fellowship, in breaking of bread, and in prayers.

Observe, I am not describing a man free from frailties and infirmities. Every godly man has his imperfections, his mistakes and his passions; but no godly man will suffer himself to live in any known transgression, nor in the wilful omission of any known duty. His heart is habitually right in the sight of God, and his way of life prevailingly corresponds with his religious profession.

How far this part of the character of a godly man agreed to our deceased brother, is known to many. Like *Obadiab*, in *1 Kings* xviii. 12. "he feared the Lord from his youth." In his childhood, he was remarkable for sobriety; and when he was seventeen years of age, God wrought in him an abhorrence of all sin, and a love to that which is good. Having through grace dedicated himself to the Lord, he then joined himself to his people in the fellowship of the Gospel, and was admitted in that early part of life a member of the church in this place, under the pastoral care of the late Reverend *Mr Bradbury*. During the space of forty-four years he attended the ordinances of Christ in
this

this church, not occasionally, as the manner of some is in too many places, but stately; and so early as to be present at the beginning of the worship, notwithstanding his residence in the country * during the summer. This he made a point of; and herein he set an example. O that it were followed by every church-member, and others in every place.

Besides his daily closet-devotion, his house was a *Bethel*, an house of God. He looked on domestic religion to be a duty, and it was his constant practice to worship God with his family. Reading of the Scriptures in course, and prayer were the exercises of the morning and evening.

Upon special occasions the presence of several Ministers was desired by him, in order to assist in supplication and thanksgivings to God, to seek of Him a right way for himself, his children, and all his substance, *Ezra viii. 21.* At the last of these solemn meetings for prayer and praise, which was in the month of *June*, in speaking on the design of it, *viz.* to renew the dedication † of his country-house to God, to which considerable additions and improvements had been made; he concluded with saying, “ That though he had such a goodly heritage
 “ upon earth; yet whenever the Lord should
 “ be pleased to call him hence, he could willingly leave it all.” He was then apparently

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in

* On the Mall, *Hammer-smith.*

† See the Title of the 30th Psalm.

in perfect health, but spake like one whose heart was loosened from the world, and aspiring after an house not made with hands, eternal in the heavens.

Notwithstanding his superior situation in life, and his civil connection with men of rank and figure, and his obligation to associate with some of these, who were far from having any fear of God before their eyes, though he had many temptations to sin, yet he was true to his God, and unshaken in his religious principles.

I proceed, 2. To the other branch of the character contained in the word rendered, godly : It is sometimes translated *merciful* ; particularly in *Isa. lvii. 1.* where the Prophet presents us with a subject similar to that in the text. “ The
“ righteous perishes, and no man lays it to
“ heart ; and merciful men are taken away ;
“ none considering that the righteous is taken
“ away from the evil to come.” Merciful men, *men of kindness*, as it is in the margin, such as shew kindness. As they fear God, so they regard man. Being placed by Divine Providence in a capacity of relieving others, their hearts and hands are open to distribute to their necessities.

Solomon tells us of some in *Eccl. vi. 1.* to whom God has given riches and wealth ; yet he gives them not power to eat thereof. They are left to their own covetous and fordid temper, that they can take little or no comfort of
their

their possessions; nor are others the better for them. The riches of such owners are given them to their hurt. There are others whose disposition is compassionate and generous, who can weep for him that is in trouble, and whose souls are grieved for the poor; but Divine Providence has not given them ability. Happy for Society where these two things are conjoined, viz. a ready heart, and a bountiful hand.

Such a merciful man is taken from among us, into whose hand God had given an abundance of the good things of this life; and who was a succourer of many both in city and country, without distinction of parties. Those passages of Scripture were verified to him, *Prov. xi*, 24. "There is that scatters, and yet increases:" and *Isa. xxxii*, 8. "The liberal deviseth liberal things, and by liberal things shall he stand." In a word, the poor and needy in general, the interest of Christ in particular, with the religious community to which he stood related for so many years, can bear witness of his charity*.

I pass

* I hope it will not be taken amiss that I transcribe a few lines from letters of condolence I have just received from very distant parts of the country. In one are these words, "It was impossible to hear of Mr Winter's death with indifference. The manner of his favouring our cause when I waited on him, had much endeared him to me." Another begins thus, "To use the figurative style of the lively Oracles, The trees may be called upon indeed to weep, to howl, because a very useful, stately, and beautiful cedar is fallen, under whose shade I have sat with great pleasure, and from which multitudes have

"found

I pass on, 3. To the remaining character specified in the text, *the faithful*.

This may be considered with respect both to God and men.

1. They who are truly godly are *faithful to God*.

It is said of *Abraham* in *Neb. ix. 8*. "God found his heart faithful before him." He had put truth into his inward parts, and upon his being tried, God found him faithful. To be faithful to God is to be upright and sincere before him; to live as those who know they are under his eye. Instead of flattering him with their mouth; and lying to him with their tongue, their heart is right with him, and they are steadfast in his covenant. It supposes, that they are brought under engagements to be the Lord's, and that they perform their vows. They have a trust committed to them by their heavenly Father, and as good stewards they act as those who must give an account.

2. They are also *faithful to men*.

Where godliness is, there will be honesty. Abhorring dissimulation and falsehood, they cannot

“ found refreshment and delight—We can ill spare out of
 “ such a world as this those who have been so very useful
 “ and ornamental in it.” In another are these words,
 “ Upon receiving intelligence of Mr *Winter's* death, I burst
 “ into a flood of tears. I need not inform you how much
 “ I owe to the piety, generosity, affability, and condescen-
 “ tion of your departed brother for the space of more than
 “ twenty-five years. The remembrance of what he was,
 “ and what he did, will be dear to me while my powers
 “ for recollection are continued.”

not speak with a double heart, as some are charged with doing in the Psalm before us. They are men of veracity in their words, and are so just in their dealings, as that it is joy to them to do judgment. If others trick and shuffle, over-reach and oppress; enrich themselves by getting dishonest gain at the expence of truth and conscience, *so do not they because of the fear of God.* They are as faithful in that which is another man's, as in that which is their own.

Such also was the character of our deceased brother. Integrity towards God, and uprightness towards men, preserved him. *He kept the faith* once delivered to the saints; maintained the purity of the great doctrines of the everlasting Gospel, because he found them in his Bible; he exemplified them in his conversation, and laid himself out to promote and propagate them. For this purpose being at the head of two respectable Societies among Protestant Dissenters for furthering the Gospel, he quitted himself with reputation and honour—He was also strict to his engagements, punctual in his payments, exact in his extensive correspondence, and discharged his trust with the greatest fidelity for upwards of thirty years in his civil employment*, and stood high in the esteem of those Generals with whom he was connected, as a worthy man, and a valuable friend. This was the testimony they have borne concerning him.

Thus

* As an Agent in the Army.

Thus have I given you some of the outlines of those important, useful and amiable characters which are mentioned in the text.

But here I must observe, as I hinted before, that when they are applied to any mortal man, they must be understood with limitation. The great Apostle *Paul* desired no one to follow him farther than he followed Christ. Every godly, liberal and faithful man, having the law of God before him, which takes cognizance of the motives and ends of our actions, is conscious to a multitude of errors both in heart and life, which he humbles himself for before God; and he is also sensible, that his fellow-creatures may discern those defects and blemishes in his life which he himself does not perceive. After all he has done both towards God and men, he will acknowledge that he is an unprofitable servant, and rely alone on Christ for acceptance to eternal life.

What I aim at in relating these things (to use the words of the late venerable Mr *Bradbury*) is, *not to offer incense to the dead, nor to lay a snare for the living*; but in the words of Scripture, *Gal. i. 24. That we glorify God in him who is now departed*; that is, that we ascribe the praise to God of whatever gifts and graces, abilities, endowments and excellencies are conferred on any of his servants.

I come, II. to observe, What great cause we have to lament the want and deplore the loss of
such

such persons who bear the characters of godly, merciful and faithful.

Here, to allude to *Luke ix. 34.* is a cloud that overshadows us, not a bright one ; but we must enter into the cloud. The Psalmist says, *The godly man ceases, and the faithful fail from among the children of men.* As it was a time of abounding iniquity among all degrees of people, there were very few to be found who preserved these characters. There was a great want of such men in the land of *Israel.*

The *ceasing* and the *failing* of them is to be considered also as descriptive of their *Dissolution.* *Micah* the Prophet, in chapter vii. 2. utters the same lamentation, “ The good man (it is the same word as is rendered the godly and merciful man) is perished out of the earth ; and there is none upright among men ;” none in comparison of the wicked. But it may be said, Has not this been always the case since the world began, that the ungodly have outnumbered the righteous ? It has been so ; nevertheless some ages have been productive of men eminently good and useful, much more than others, whom Providence has set in a conspicuous station. When such persons are reduced to a very few, and are scarcely to be found, this is a matter that will be lamented by all those who have the interest of religion and of their country at heart. So the Prophet *Amos* mourns

in chap. vii. 2. " By whom shall *Jacob* arise ?
 " for he is small."

The time will also come, the appointed time when the most godly, liberal and faithful man must so cease and fail, as to be no more in the world. No excellencies exempt from the stroke of death. The sentence is passed upon all men, for that all have sinned. *Psalms* xlix. 10. " He
 " sees that wise men die, likewise the fool, and
 " the brutish person perish." Yet, neither does the soul cease to think ; no, nor does the body fail for ever. The doctrines of a future state, of a resurrection, and a judgment to come, are revealed in the Scripture as clear as the sun. And concerning the righteous, when they die, we sorrow not as those that have no hope ; for, if we believe that Jesus died and rose again ; even so them also that sleep in Jesus will God bring with him. They are no sooner absent from the body than they are present with the Lord ; so that, though the church and the world sustain a loss, death is their everlasting gain. A loss indeed is sustained in proportion to their intrinsic worth, and real usefulness to the family, to the church, and to the community at large ; and they who tremble for the ark of God, and are concerned for the public good will be suitably affected on such a mournful occasion.

When the judgments of God are abroad in the earth, and a dark cloud hangs over a sinful kingdom,

kingdom, is there not cause to bewail the departure of such who were men of prayer, and of a public spirit? We wish and pray, and pray again, that God would continue such valuable lives among us; but even a *David*, when he has served his generation according to the will of God, must fall asleep, and be laid to his fathers. God never takes any of his children home to himself until they are fit for his presence. He never cuts them down, until they are ripe for heaven; and then they shall come as a shock of corn comes in in its season.

I cannot but observe with respect to our deceased brother, that though in his last sickness, his afflictions did abound (for he was on the rack for several days and nights together with the stone, with scarcely any intermission); yet his inward consolations also abounded. When enduring the most excruciating pains, I heard him say, "What is all this to what my Redeemer suffered for me?" The Lord's day before he departed was as one of the days of heaven to him. Said he, "I never had such a joyful Sabbath before." He had such discoveries of the love and the glory of God, such joys of God's salvation, such foretastes of celestial happiness, as that he said, "He could hardly tell, whether he was in the body, or out of the body." A few days before this, he had the sentence of death in himself, and took a solemn farewell of his family. The evening before he died, while I was holding him by the hand,

when nature was just exhausted, and his speech began to falter, he said with a very low voice, "*Christ is very precious to me indeed.*" The last words he was heard to utter were, upon my parting with him, "*I wish you the comforts ; I wish you the joys.*" He could add no more—The subject is too touching for me to dwell upon it.

Thus lived, and thus died a godly, a merciful and a faithful man, who has left a testimony behind him, that religion is not a mere form or a nominal distinction, but a vital power, and a blessed reality.

I proceed, III. to observe, How highly it becomes those who profess a regard for religion to look up to God, and cry mightily for *his help*, when men of such characters cease and fail from among us.

Here we see, that vain is the help of man; the skill of the physician is baffled; all human aid avails nothing. But is there no help for us in God? Yes, our help is in the name of the Lord, who made heaven and earth; And let every one who is godly pray unto him in a time when he may be found. All our petitions, all our desires are comprehended in this one word *Help*; and if the Lord Almighty do not help, all is over with us; for woe unto us when he departs from us.

Let us earnestly pray, 1. That the Lord would help us to attend to such a speaking Providence,

Providence, and improve it to our spiritual advantage.

The voice of the Lord cries to us, "Hear ye the rod, and who has appointed it." Comparatively speaking, there are few among the children of men who are godly and faithful; and fewer still who are rich in the world, and rich also in faith and good works; that when such persons are taken from us, the event must wear a gloomy aspect. But the Lord, the Sovereign of the world, has done it; and whither are we to fly, but to his throne of grace, imploring assistance, that we may learn instruction. Shew us wherefore thou contendest with us. Help us, O Lord, to see thy hand, and submit to thy will; and while thou art loosening our hold of creature-comforts, let us take firmer hold on thy strength, and resolve, that we will not let thee go except thou bless us.

2. Our prayer should be, that the Lord would so help in the present exigence and trial, as to raise up others to supply the place of such useful men.

When the godly man ceases, and the faithful fail, we are sometimes ready to fear that the interest of religion is sinking; and unbelief will always suggest dark apprehensions, and forebode the worst. But let us be encouraged with this consideration, that the Lord can help in the greatest extremity. He has promised

promised in his word, That instead of the fathers, shall be the children. Happy indeed when the children of the same family are a seed whom the Lord has blessed, and whom he makes a blessing to others; and how great cause to be thankful for so pleasing a prospect in the present case! but even where there is no such encouragement, God can of stones raise up children to *Abraham*, *Matt. iii. 9.*

Now, as the hearts of men are in the hand of the Lord, let us pray, that he would turn them from sin to himself; that he would support and maintain his cause by pouring forth his Spirit on the rising generation, and hereby render them useful instruments to promote his glory, and the welfare of our *British Israel.*

I shall conclude, 1. with addressing the mourning-family where death has entered. O what a wide breach has the Lord made! But there are many alleviating circumstances which attend the affliction. Besides the external helps which have been afforded, and what the Providence of God has poured into your hands, there are promises in the Scripture to be pleaded and rested upon, *Isaiab liv. 5.* “Thy Maker is
 “thine husband, the Lord of hosts is his name,
 “and thy Redeemer.” *Psalms lxviii. 5.* “A
 “Father of the fatherless, and a Judge of the
 “widows is God in his holy habitation.

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A * Commentator on this passage says, " It
 " is a direction to widows and fatherless, how
 " to apply themselves to God: Let them
 " go to his holy habitation, to his word and
 " ordinances; there they may find him, and
 " find comfort in him."

Are any of you, my dear friends, (I speak to
 the surviving relations of the deceased) brought
 by means of this bereaving Providence to a
 thoughtful concern about your soul and another
 world? O take heed, that the conviction be not
 stified, that the impression wear not off; but
 pray, earnestly pray, that the death of a dear
 earthly relation may be so sanctified to you, as
 that you may hereby be led to make choice of,
 and put your trust in, God as a Father and
 Friend in Christ. The time will come when
 you must die; and a more dreadful thing can-
 not befall you than to die in an unprepared state;
 to be unpardoned, unsanctified; instead of being
 reconciled to God, and a lover of him, to be
 under his wrath, and at enmity with him. Were
 your deceased relation to speak to you now, it
 would be in some such language as this, " Weep
 " not for me; weep for yourselves. Seek the
 " Lord while he may be found; call upon him
 " while he is near. If you seek Christ early, you
 " shall find him." Sorrow now fills your heart;
 may you be made sorry after a godly manner:
 for godly sorrow works repentance to salvation
 not to be repented of; but the sorrow of the
 world

world works death. If you have been enabled through grace to choose the Lord as your God, consider, that this is a season in which you are called to renew and confirm your choice. Devote yourselves afresh to him, and to his service—May the children of the family be very thankful to God, that though they have lost so good a father, there is continued to them so tender and affectionate a mother, who prays for them, and is desirous most of all, of their spiritual and everlasting welfare. Children, still honour her, and obey her in the Lord. Let nothing be wanting on your part to render her life happy and comfortable; and it will add to her comfort, to see the love you have one to another continue. May the God of love and peace be with you.

I am also concerned for the servants of the family, who are all here present on this mournful occasion. Whatever station of service you held under your late Master, Divine Providence now calls you to improve the awful event. You have lost one who prayed for you and with you. Lay his death so to heart, as to pray every one for yourselves, that you may be helped to make choice of the Lord Jesus Christ as your heavenly Master; and if you serve the Lord Christ, you will find, that his yoke is always easy, and his burden light. His commandments are not grievous.

Above all, what an alleviation to our sorrow is it, that we have such a well-grounded hope
 concern-

concerning the deceased himself, that he is in that world, where there is no more death, neither sorrow nor crying; neither shall there be any more pain; that he is with Christ, which is far better than to be in the best company on earth. When the Apostle in *1 Thess.* iv. 17. had said, "So shall we be for ever with the Lord;" he immediately adds, "Wherefore comfort one another with these words."

I would address this church and congregation at this solemn season. We ought to be deeply affected with the breach which the Lord has made upon us, and which he alone can make up. The loss we have sustained will not appear to be irreparable, if we duly consider, that the residue of the Spirit is with God; that with him all things are possible, and that he is a very present help in trouble. Lift up your prayer therefore to him, and say, Help, Lord, now a godly, a merciful and a faithful man is taken from us. As one generation of thy servants passes away, let another generation come. O may thine Holy Spirit communicate gifts and graces to the rising generation, that they may be holy and useful—I call upon you, my friends, to copy after our deceased brother in his early attendance and religious behaviour in the house of God—Very near thirty-three years he served the office of a Deacon in this place; and how ready he was to assist the

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poor,

poor, and to engage in prayer at our more private meetings, some of you well know*.

And now, my brethren, with respect to myself under this bereaving dispensation, which is an heavy stroke upon me, I need, and I desire your prayers, your counsel and assistance, that the little remainder of my life may, through the blessing of God, be made comfortable to myself and family, and useful to those who attend my Ministry.

Upon the whole, this Providence speaks to us all in the words of Scripture, *Isaiab* ii. 22. " Cease from man, whose breath is in his nostrils ; and to put our trust in the living God, who changes not. Set your affection on things above, not on things on the earth." Let us think seriously on our own mortality, and be ready for our departure hence. The living know that they shall die ; but what a dreadful lot will be theirs who die in a Christless and graceless

* I cannot omit to observe, concerning my deceased brother, that he had an excellent gift in prayer ; to adopt the words of a pious Minister concerning his late departed brother, *It was far beyond what is common, not only among Lay-Christians, but Ministers themselves.* See Doctor *Wilton's* account of his brother, Mr *Thomas Wilton*, in the Sermon preached on his death by Doctor *Gibbons*—I would just take occasion to mention, that a very few days before my dear brother died, he told me, he read that Sermon with great pleasure. " What an excellent young man was he ! How highly did God favour him !" —It was his purpose to have given the Sermon a second perusal, if life had been spared.

graceless state? If any of you should die in such an unprepared state, and you know not but you may die this night, I tremble to think how terrible your doom will be; for the wicked shall be turned into hell. The ungodly, the unmerciful and the unfaithful, God will reject for ever. After all the instructions which have been given you, the prayers which have been made for you, and the examples of good men set before you, if you should die in your sins, your condemnation will be unspeakably aggravated.

On the other hand, inconceivably happy will be the lot of those who live to the Lord, and die in the Lord. However it be with them as to the body on a dying bed, tho' tortured with pain, their souls are safe in the hands of the Lord Jesus. When their bodies cease and fail, as to their existence here, their spirits enter into the regions of bliss, where they shall incessantly behold, enjoy, and glorify God and the Lamb. When flesh and heart fail, the Lord will be the strength of their heart, and their portion for ever.



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